

3/6
93
CERTAINE
REASONS
TENDING TO
PROVE THE VN-

lawfulness and inexpedi-
encie of all Diocesan Episco-
pacy (even the most
moderate.)

TOGETHER VVITH
some needfull points suddenly
suggested considering the
season.

Vntill by the good providence of
God a more full and mature discourse
may bee prepared and published (if
neede so require) by some
better hand.

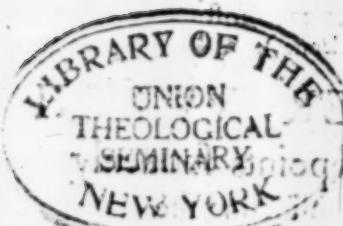
Wisedome is iustified of her Children.

Printed Anno 1641.

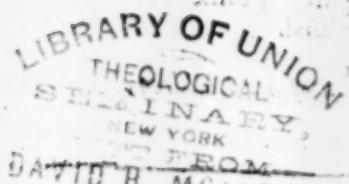
28

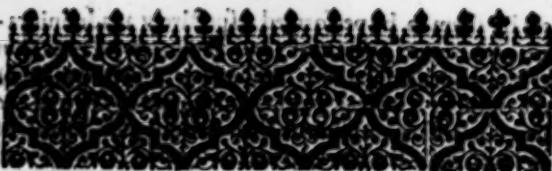
ГИРОДЕЯ
СЕВОИМКЕТ

СЕВЕРНОЕ ПОДЪ



NOV 15 1944





THE RE IS A CERTAINE AND PER- fect platforme of Christian

Position. 1.

Church Government set down
by Christ and his Apostles
in the New Testament.

N Christian Church Goverment, some Note. things are substanciall, and they are par-
ticulalry and exprely set downe in the
New Testament. Others are circumstan-
tiall, which are onely concluded under
some generall rules sufficient to di-
rect the Church in ordering thereof; and
from whicht therfore shee may not de-
part. Of these latter there is little doubt:
Therefore omitting them, I proceede to
prove the position as concerning the Substantiall in
Church-governient especially: And that by these rea-
sons.

Reas. 1. Because all the severall kindes of Church Of-
fices and officers, called by the names of Presbyters, Bi-
shops, Pastors, Teachers, Deacons, with their due qualifi-
cations, manner of vocation by election and Ordinati-
on, together with all the Ministeriall duties in those of-
fices

*Acts 2. 13. &
6. 3. 6. and 13.
1. 3. 3. & 14.
13.
Rom. 12. 7. 8.*

1 Corin. 12. 28. fices by them to be performed respectively as administrat-
 1 Cor 12. 28. tion of the word, Sacraments and censures, with provision
 Ephes. 4. 11. for the poore Saints, the due manner of performing of
 Philippi. 1. 1. each of these, (at least for substance, and so faire as the
 1 Tim. 3. 10. same is necessary;) likewise their stations and places of
 tum.
 Tit. 1. 5, 7.
 1 Cor. 5. 10. residing, with the concurrence of divers Churches and
 tum. Presbyters together for their mutuall helpe, as need re-
 quires. I say because all these are things substantiall in
 March. 18. 17. Church-government, and likewise all these are particular-
 21. and 16. 19. ly and expressly set downe in the New Testament, as
 Act. 15. 1, 2. may partly appear by the quotations in the Margent.
 And more then these, or such as are necessarily included in
 them, are not substantiall in the outward government of
 the Church.

2 Sundry Texts of Scripture doe seeme plainly to
 owne this position, as 1 Cor. 4. 17. *Timothy shall put you*
in remembrance of my wayes in Christ, how I teach in all the
Churches. By which place it seemes, that *Paul* did teach
 unto, and in all the Churches, uniformly and ~~as~~ in
 taine wayes or practicall courses in Christ, ~~as~~ received by
 direction from Christ, and pertaining to His Kingdome:
 over and besides, those mentioned in this Epistle, which
Timothy should more plainly shew unto the *Corinthians* ;
 which what could they bee but matters of government,
 which are here more scantily expressed, in other places
 more fully? In 1 Tim. 3. 15. The Apostle telleth *Timo-*
thy that he wrote that Epistle to him, that *Hee might know*
how to carry himselfe in the Church of God: therefore be-
 like he doth there teach him points of government, aswell
 as other things. And 1 Tim. 6. 21. *Hee bids him observe*
those rules before given him (viz. touching Church-go-
 vernmen amongst other things) without partiality. And
 in the conclusion of the Epistle, 1 Tim. 6. 13, 14. *He binds*
 all that *hee had before said* with a strict charge to keepe
 that commandement (*i. e.* commandements, the word
 being put *collective*) unspotted, *i. e.* unchanged unto the
 comming

esimiling of Christ: which place the fautors of Discen-
fan Epicopacie themselves, doe not deny to be under-
stood concerning the Commandementes touching Disci-
pline and government aswell as Doctrine. *bonum fidei et
bonum regni*. It is granted by all, that some substantiall parts of
Churchi-government are exprest in the New Testament,
as some of the Officers and some of the Ministeriall du-
ties, and some things of their calling. *Et per se aliud*:
Whence I inferre, that therefore all are set downe, for
elsewhere the Scripturea rule defective, Imperfect, and in-
effectuall for the end for which it was written: which
was to make *the man of God perfect* (not to some, but) to ev-
ery good wark, 2 Tim. 3. 17. especially to the work of Ga-
verning the House of God, which is one of his chiefe
worikes, 1 Tim. 3. 16. *non et omni modo nullum id
deum* by *Moses*. Set downe a forme of Government
for the Jewish Chauch, much more hath Christ for the
Christian Church, Heb. 3. 2. *in primis in ecclesia Iudaica* 11A 8
vers. 3. *He* being *Master of the House*, upon whose
shoulder the Government is laid, *Ezay. 9. 4. Matth. 28.*
28. And being more faithfull then *Moses* could bee, in
all things touching the house of God, which is his church:
For as for the civill State our Saviour never meddled
with it. *ut alioquin quis videt quod non potest pater*

Neither can any true reason be rendred why *Moses*
should direct the Jewish Church, in a certain forme of go-
vernment, rather then Christ, the Christian Church.

5. If it were not thus, there would be no unitie in the
gouvernement of the Churches, but infinite diuersitie; No
certainetie, but Hesitation, and daily doubting, whether
men were right or wrong; No confancie but continuall
mutabilitie; In case of any error committed, there
would be no meanes, no hopes of rectifying them, if there
were no rule: Or rather no possibilitie of doing either
right or wrong therein, otherwise then by conformitie
or inconformitie to the slippery & unstable will of man.

6 The Church of God is his house, Kingdome, Body, and he is compared to the Inhabitant, King, and Head thereof, whose office, honoure, and true property therefore it must needs be to give rules and lawes to bee observed, to appoint officers, and prescribe them their duties, and the manner of all their administration in his owne House, and Kingdome, and over his owne body, and not to permit the same to any other pleasure, or discretion whatsoever.

7 The end of Church government is spirituall and supernaturall, viz. The edification of the body of Christ in grace unto glory, therefore the proper and direct meanes thereto must bee spirituall and supernaturall, and so must bee the abilities to use rightly those meanes, and the blessing upon the same. But none is able to devise such meanes, nor furnish with such abilities, nor give such blessing, but God alone who appointed that end.

8 All proper and direct meanes of grace, are also proper Parts of Gods immediate worlde, whiche no man lawfully appoint but God himselfe. But Church government (for the most part of the substantiall) is a proper and direct meane of grace. As is manifest in the particulars mentioned before in the first reason. And therefore none may lawfully appoint the same but God himselfe.

9 Our Adversaries, the Bishops, and their favorites themselves doe grant as much. Yea some of them doe lay it as their basis whereon to build, and chise pillar whereby to uphold their owne Episcopacy, aswell as sundry other points pertaining to Church government common to them with us.

2. *That the Church of Christ is the only Christian Church.*

~~That the Church of Christ is the only Christian Church.~~

~~That the Church of Christ is the only Christian Church.~~

~~That the Church of Christ is the only Christian Church.~~

~~That the Church of Christ is the only Christian Church.~~

~~That the Church of Christ is the only Christian Church.~~

~~That the Church of Christ is the only Christian Church.~~

~~That the Church of Christ is the only Christian Church.~~

~~That the Church of Christ is the only Christian Church.~~

~~That the Church of Christ is the only Christian Church.~~

~~That the Church of Christ is the only Christian Church.~~

~~That the Church of Christ is the only Christian Church.~~

~~That the Church of Christ is the only Christian Church.~~

~~That the Church of Christ is the only Christian Church.~~

~~That the Church of Christ is the only Christian Church.~~

~~That the Church of Christ is the only Christian Church.~~

~~That the Church of Christ is the only Christian Church.~~

~~That the Church of Christ is the only Christian Church.~~

~~That the Church of Christ is the only Christian Church.~~

~~That the Church of Christ is the only Christian Church.~~

~~That the Church of Christ is the only Christian Church.~~

~~That the Church of Christ is the only Christian Church.~~

~~That the Church of Christ is the only Christian Church.~~

Position. 2.

The Plat-forme of Christian Church government set downe by Christ in the New Testament is unalterable, and perpetually bindeth all Christian Churches.

To the end of the World, will be unquieted by

Sum. He knoweth by his infinite omnipotency, that it

is a commandment to the members of his Church, to

2. 1. Because it was appointed by Christ (the King

of the Church) without limitation to any

time or place, neither hath he himself at any time since

disregarded it, nor given authority to any other so to doe.

And without his authority how can or dare any man at-

tempt to doe it? It is a common rule in reason it selfe,

that whatsoever power looseth must be either the same, or

else a stronger and superiour to that which before had

bound.

2. If men without speciall warrant from Christ, may

alter what government he hath once set up, and set up

that which he never did, and bind men to it; then may

they both bind the conscience, where he hath loosed it,

and loosed it from that whereto he hath bound it;

which none may doe, 1. Cor. 7. 2.

3. There can be no sufficient reason given, why the go-

vernment devised by Christ himselfe, should give place to

another by men; nor can it be done without unsuffera-

ble contumely against him. For what can it else imply, but

an imputation of some weaknesse or folly in him, or a

wilfull neglect (if not contempt) of his supreme autho-

rity in us.

4. Church-government is a part of Christs Kingdome

In and over his Church, and therefore he neither may

nor will quit, be lay downe the same, ^{up} or let he resigne it

up into the hands of his Father at the last day. *1 Cor. 15.*
24.

5. The end and cause for which Church-government was at first appointed by God, (viz. The Churches conservation and building up further in the state of grace) remaines immutable, and why not then the proper and direct meanes thereof also, unlesse God himselfe had seen it good to alter the same?

6. The Scripture testifieth thus much, as in that of *Tim. 6. 14.* before mentioned, ratifying as well all matters of discipline or gouernement contained in that epistle, as other things: And whereas *Eph. 4. 11. 13.* The Apostle faith, *God hath given Pastors and Teachers to his Church until we all meet together &c.* doth here most plainly imply, that their office is unalterable, and if their office, why not all other offices also? And if the offices be perpetuall why then is not their calling, ministeriall duties, the manner of their performance, and all other necessary appurtenances of their office unalterable also?

7. The Church is Christ's House, Kingdome, Body, Spouse, therefore there is no reason, either that the Church should take upon her to gouerne her selfe, and so denie her due subjection to Christ; or else to presume to erect a gouernement in and over the same, besides himselfe, much lesse to thrust out the gouernement by him erected.

8. If men may change it in part (I speake still of the substantiall) then may they doe it in whole. And so they might remoue Pastors, Teachers, &c, and putt into their roome all the orders of the popish ministry; and make new Censures, or have none at all. And if so, why not new Sacraments, and new Scriptures too?

9. In the institution of any diuine ordinance, the first in use is ever the rule and measure of the rest to come after, unlesse God himselfe give other direction, as we see in

in the point of Marriage and the Lords Supper; and therefore, if any abuse arise, wee are bid to looke to the first institution to correct it by: therefore the first Christian Church-government which Christ by himselfe or his Apostles erected, remaynes still, and shall do to the end of the World as our perfect patterne to walke by.

10 Other Divines, both Protestants and Papists, doe acknowledge the same: and our adversaries especially, who freely grant our Thesis (thought they differ from us in the Hypothesis.) How else will they prove their Episcopall Government to be unalterable? and why else would they binde all men to fweare never to consent to the altering of the same? but upon this ground (as they could beare us in hand) that their government was appointed by Christ and his Apostles, and therefore it is unalterable.

to publish his article in the Medical Record in the
hope to secure our quill to follow him in his research
and to do justice to his authorship. He has
published his article in the Medical Record and
consequently his article in the Medical Record is
now available to the public.

All other forms of Church-government which differ Position. 3.

in substance from that which Christ hath set downe in the New Testament (so farre as they differ from it) are in themselves unlawfull; and by name the government of Diocesan Bishoppes amongst the rest.

The generall for the present shall be taken as *per se* Note. apparent, upon supposition of the truth of the two former positions: Now touching Diocesan Episcopacie in particular, though it were stripped of all civill honours and offices and whatsoever other accidentals, and considered only according to the substance of it,

it, and that which themselves claime *sancte Divina*, viz.
 1. as a distinct Ecclesiastical Office from that of a Pres-
 byter ; 2. and superior to it ; 3. Having sole power
 of ordaining Ministers ; 4. And sole power of Judi-
 ciction both over all the Ministers & people within their
 Diocese, and so by consequent to appoint Officers, keep
 Courts, and doe all that is to be done for government
 within the same : I say considerely that, yet is it
 in it selfe most unlawfull.

Ref. 1. Because it being reputed the highest and
 most necessary Ministry in the Church, yet it is so
 where mentioned in the New Testament, though all
 other Ministries in the Church, even the least and
 lowest are therein particularly expressed, as in the
 aforesaid.

2 In all the New Testament, a Bishop and an Elder or
 Presbyter are confounded as being two names of one
 and the same office, as *Act. 20. 17. 28. 1 Tim. 3. 1. 7.*
Tit. 1. 5. 7. Phil. 1. 1. And therefore to make a Bi-
 shops office distinct in kinde from, and superior unto
 (much more a Lord over) a Presbyter, is a pretia-
 cation.

3 Ordination and excommunication (two of the
 chiefest acts of Church-governement) are never attributed
 in Scripture to one person alone (unless figuratively)
 but to many, a company, a society, which is usually
 called the Church, as *Act. 6. 6. and 14. 23. and 23. 1.*
2. 3. Marth. 18. 17. 1 Cor. 5. 4. 1 Tim. 4. 14. therefore
 it is unlawfull for any one by his office to claime or ex-
 ercise it alone.

4 It is generally confess (till now of late) by all sorts
 to be an office standing merely *sancte humanus*, and not to
 be any divine Ordinance : which if it be so, then a-
 guine upon supposition of the truth of the two former
 positions, it must needs be unlawfull : Now that it stands
 only

onely *Justi humanae*, we have the concurrent consent of ancient Fathers, moderne Protestants both forraigne and domestike, School-men, and other Popish Divines, both the lawes canonicall and civil, Martyrs, most reformed Charches, Bishops themselves, and some of their best upholders, Kings and Kingdomes or States, both our owne and others; and lastly of the established Lawes and unviolated customes of our Land, with other practises and proceedings amongst us here, concerning Bishops and their offices from time to time consonant thereunto, as if time serve may more at large be proved.

5 The first mention wee finde of Bishops as differing from Presbyters, is not untill about three hundred yeares after Christ; whiche also some of the Bishops owne partie doe not deny. And yet even then (for ought that doth appeare) they had no authority over other Ministers, but ruled the Church onely with them *in communioni*.

6 If the ecumenicall Episcopacie of the Bishop of Romme bee unlawfull, as no doubt it is, then cannot Diocesan Episcopacie bee lawfull; this being built upon no better grounds then that, and in a proper confederatiōn, there being no other difference betweene them but *magis* and *minus*, that that is the greater, and this the leſſe evill.

Position. 4. *The least and most moderate Episcopacy (as distinct from and superior unto the office of Presbyters) is both in it selfe unlawfull, and also unto us dangerous: and therefore not to be admitted.*

Note:

Granting that the grand Episcopacy (now in being) should bee parted and pulled downe so lowe, as that the Bishops should have nothing left them, but only (as some have projected) first a good benefice with cure of soules, whereto they should bee tyed, and which they should diligently feede as other ordinary pastors; Secondly, very small Dioceses; Thirdly, the name Bishop peculiar to themselves: Forthly, to ordaine Ministers in their Dioceses, but not without concurrence of other Ministers; Fifthly, and by their advice and assistance to order lesser matters in the severall congregations of assemblies. Sixthly, And in Assemblies or publike meetings of Presbyteries, classes, &c. to be constant Moderators during life upon condicione of their good government. Seventhly, To have a negative or a double, or at least a casting voyce, when things come to be voted. Lastly, to have these preheminences settled upon them as by a standing law, and as due by right unto their office. I say though they were stripped of all the rest, yea and of many of these too if you will, yet cannot such an office be lawfull in the Church.

Reas. 1. Because it is a new Ministry, a new standing office which Christ not ordained, but devised by mans will alone, and introduced by his meere will, which is unlawfull upon presupposall of things delivered, and in part confirmed before.

2 This office devised by man robbeth more or lesse the officers

officers ordained by God (if not the Church also) of those priviledges wherewith he hath invested them, yea it advanceth it selfe over them, which to doe, is injustice and usurpation.

3 It maketh the Bishop with his assistants ~~and ministers~~, that is, To bee unwarrantably bise in other mens Diocese, while as they take upon them to order matters (by way of authority) in other Churches then their owne, which neither by themselves, nor their Commissioners doe freely joyn with them in the same. ~~and thereby~~

4 By such an office, the Bishop at last (if not his assistants also) either must needs neglect his owne flocke, whiles hee (without calling from God) needlessly busies himselfe with looking unto other men. Or else must commit the care thereof (at least in part) to others, which he should not doe.

5 Also therby, although the condition of some few more eminent men, that enjoy the greatest benefices, and carry the greatest credit in the Countrey, who in likelihood may become their usuall assistants, and who (some of them it may be) are high enough already, yet the rest of the ministers (with their Churches) shall bee kept under the hatches still, their condition in regard of ministeriall power not being much amended.

6 It will hinder (at least in part) the bringing in of the true governement of Christ, and a perfect reformation of the Church, now while it may bee obtained in all likelihood, which ought not to be done.

7 If it be said, that it is no new Midstry, but an higher degree of the same ministerie onely, yet (besides all other exceptions) this is as unlawfull as the other. Forasmuch as our Saviour condemnes, and forbids in his Disciples such seeking and accepting of preheminence, one of them over another, they being all of the same office, and so of equall power and authority. *Math.* It is as lawfull to make new ministeryes in the Church, as to

make new degrees of the same ministerie which God hath not made.

It is also dangerous to us, viz.

Let in proesse of time this pettie Episcopacy should by degrees restore and raise up againe the present Lordly Prelacy. And that for these reasons.

Resu. 1. Because (supposing it to be unlawfull as aforesaid) one exour naturall begetts another, and alwaies ever thriveth into a greater, till it come to its heighth and fulnesse.

2. The rather because by this lesser Episcopacy the greater shall still in parte hold possession, and therefore may hope the sooner to recover it safe againe.

3. This lesser being admitted but as an humane ordinance, and yet lawfull, must needs strengthen the title of the greater, which is an humane ordinance too. For if that have right to be in the Church, why not this also? And if this bee onely cast out because corrupted in the manner of administration, why may it not returne againe hereafter (this degenerating, and for the same reason being expulset) when those corruptions are removet.

4 And so much the more easily, and willingly, for that by the incomming of the greater, in propriety of speech the lesser shall not at all be thrust out, or extinguished, but rather by certaine degrees shall be hoyset up, and augmented to become the greater. And so shall be a gayner, no looser by the same.

5 Most of all if any of the same persons, that formerly have beeene greater Bishops, shall be parred thus small (unlesse grace in any of them bee wonderfully predominant) their owne naturall pride and ambition, the remembrance of their former pompe, honour, and ease, the consideracion of their present low ebb, yet conceit of the wongs and

and indignity they suppose they have received, the
mass of wealth, which some of them, at the least, have
before-hand heaped together, the revengefull and cruell
minds, their contracted and long accustomed boldnesse
and impudencie, with the assistance of their friends and
favorites. If say all these remayning and being nourished
with the honey dews of the Palaces favour, will scorne
make them to revive and flurish againe, and in the end
perhaps to raise a new storne against their opposites (if
not against Church and Kingdome too) rather then ei-
ther to be unraised, or unrevenged.

Nor let us think that we can take a course so to fence and hedge them in, that they shall no longer abroad again. For (besides all other exceptions) by past our owne experience, but more fully the experience of our neighbour nation, may informe us, that nosuch course can bee taken with them, who are accustomed to break all lawes, transgresse all limits, violate all promyses and oathes, contemne all penalties, and overtop all Magistrates at their owne pleasure, and (against all opportunity) to domineere both over Church and commonwealth, as of late they have done, untill now at last waxing top-heavie, they have begunne to fall (blessed be God) with their owne weight.

elaborare così che si possa avere una indicazione
del fatto che un'azione è stata compiuta

3 Yea, and some for to beleive and hope for it
too; which cannot but prevale, and be accomplished
ere long.

4 The ruine of the great Bishop of *Rome*, by computation of many learned men, is neere at hand, how then should these lesser Bishops be farre from theirs, who as Diocesan Bishops doe hold of him, or at the least, with him. If the maine Sea be dried up, how should the rivulettes hold out; if the whole body fall, how should the branches stand?

5 Yea, they are fallen already in good part many
wayes, and are sinking daily: And what remaines to be
done, is no harder to God then that which is al-
ready

ready done : As Hamans wife said to him, If Mordecai be a Jew, before whom thou hast begun to fall this day, &c.

6. The utter removall of the Prelates now, is no greater, nor more difficult a worke then the Lord hath beene wont to doe ; No, not then he hath beene wont to doe in the like kind : They have beene cast out of sundry Kingdomes and States abroad as now with us, yea, and neerer home in *Scotland* : Nay, our selves have had experience of Gods power, in delivering us from the anthontry and tyranny of the Bishop of *Rome*, from the gorbelling Monkes and Fryars, and the maine body of Popish superstitution and heresie, and what then is this uncircumcised Philistine ? I meane the Episcopacie which is even already like *Goliath* not rayling, vaunting, fighting, but wrounded, groveling, bleeding unto the death.

7. God seemes of late to be in a veine of working miracles, and miracles for us, or wonders at the least, as if his hand being once in, he could now doe nothing else : every day almost brings forth some strange thing, every man wee meet with, can relate some markable event, as if God were about a new creation, and as if the new heavens and the new earth were neare at hand ; of which *S. John* foretelleth. *Rev.*

8. Yea, the most of those wonders which God hath of late done amongst us, have beene not onely for us, but also against them, as directly tending to their downfall, and to the rasing and strenghtning of our hopes against them : Doe wee not see that God is gone out against them, as a man of warre, let us march after our Captaine, and in the Name of the Lord wee shall destroy them.

9. Wee have that assistance now from our neigborring Nation in moving for a full reformation of the Church, and utter extirpation of Episcopacie, as in former times we never had, and if now neglected, perhaps we never shall have againe. They doe now petition the same thing with us, if wee will joyn with them, who knowes what force the united, humble desires of two Kingdome in an honest thing, may have with a gracious and just King; A double cord is not easily broken.

10. Wee have the Petitions of the most people in the Kingdome, that are best affected, daily comming from all parts (as it were) with one generall voyce against Episcopacie: Why should our courage fail, when our number increaseth? Is it not of God, that hath thus wakened the spirits of men, and made the dry bones to stand up, yea to march forward in the face of the enemies, armed with pen, inke, and paper, instead of powder and shot to pull them downe.

11. Wee have the helpe of this Honourable Assembly of Parliament, whose pietie, prudence, courage, zeale, their speeches, and actions since their sitting, their readiness to accept Petitions, to heare grievances, to call for advice, &c. in favour of Religion, and the Gospel, and good of the Church, doe all still invite us to pursue all honest and just requests without base despaire.

12. And which is (under the power and goodnesse of God) the greatest advantage of all the rest, our dread Soveraigne his native goodnesse and justice, together with his present most gratiouse concurrence with them, and encouraging of them in their proceedings hitherto, in this great worke of Reformation of the Church; and redresse of the common wealth. But suppose that some

of the Parliament men and others otherwise eminent in Kingdome were as yet of a contrary minde, though I beleue they are not so many as is pretended, nor would bee so many as they are, if it were not for some fast (though perhaps secret) friends of petite Episcopacy. Yet if we would repent of sinne and seeke the Lord, and lamentably complaine, and humblye sue to them, and bring forth our strong reasons to convince them, and give large advice to counsell them, &c. who can tell how soone such as are now averse and opposite in his busynesse may become favorable nay cordiall and zealous in it.

13 And againe suppose there were lesse hope in respect of meanes and otherwise, then indeede there is, so that in that regard we shold be diffidated from enterprizing any thing, yet considering on the one side what God is able to doe, and hath beeene wont to doe in an exigent for his people, and on the other side the desperate condition that all of us are in, who have appeared in this holy warre against the Bishops ofcice, yea and also of such as have not appeared for them. (For if they get the victory wee are sure to suffer more through their irefull and revengefull minds hereafter then hitherto) that if we will not, we cannot attenipe any thing with hope, yet wee may do it at least through feare.

Position 6. Were there no Church Government particularly appointed by God, but that the same were altogether left to the Churches discretion, yet were the Presbyterian government rather to bee chosen, then the most moderate Episcopacy that may bee devised.

Reas. 1. For the better keeping out of the greater Episcopacy, and all the mischiefs thereof; (If God would be so mercifull that the same might be removed) lest it should by degrees winde it selfe in againe.

2. To prevent a yest imparty of the Ministerie both in power and wealth, whereby else, it will necessarily follow, that of those that are of the same calling, learning and paines, &c. yet some shall bee hungry (as the Apostle saith) and others drunke, Some shall be Lords, others shall bee as vassalls to them: which is both against reason and religion too.

3 To prevent the better all corruption in government, when it is in many equalls, rather then in one chiefe, and the moderator is chosen from time to time a new, then to be one and the same continually, and that during life.

4 For the better welfare of the flocke, especially that part of which the Bishop hath the cure; which by this meanes

meanes else will bee neglected, and the worke of preaching will bee laid aside, or else turned over to the curat, whiles the Bishop himselfe attends to ruling, and that of other Churches then his owne, as a more honourable imployment. Which opinion and practise hath beene one great meanes to cause, and colour to excuse our Lordly and idle Prelates.

5 For better commoderation and correspondence with other of the best reformed Churches (who embrace the pure Presbytery, rather then the same mixed with a little Episcopacy) and so our greater unity and amity with them.

FINIS.

Library of the
 UNION THEOLOGICAL SEMINARY
 New York